THE PACIFIC

VOL. LXVI. SAN FRANCISCO AND BERKELEY, JUNE 8, 1916. No. 23

Pac. Theo. Sem. Room
2223 Atherton st.
Berkeley

THE WAY OF LIFE.

After the sun the rain;
After the rain the sun;
This is the way of life
Till the work be done.

All that we need to do,
Be we low or high,
Is to see that we grow
Nearer the sky.

—Lizette Woodworth Reese.

Pacific Theological Seminary
Berkeley, Calif.

THE PACIFIC

Established 1851.

REPRESENTATIVE OF THE CONGREGATIONAL CHURCHES OF THE PACIFIC COAST.

$1.50 per year.

Published weekly by the Publishing Co. of The Pacific at 45 Ecker St., San Francisco. Entered as 2nd-class matter.

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A DISCREDITABLE EDITORIAL IN THE SAN FRANCISCO EXAMINER.

Every daily paper which claims to serve the public should endeavor to get the facts on all matters of public interest and present them.

The San Francisco Examiner did not do this when in a recent editorial it declared that the prohibitory law was not working well, was practically a failure in Seattle, and in the State of Washington, and that it was "convinced that prohibition laws do not prohibit or reduce drunkenness."

The Examiner drew its conclusion as to Seattle from two occurrences. First, from a press dispatch which stated "that $75,000 worth of illicit liquors that prohibition had not prohibited from entering the city" had been found and seized by the officials. The second thing on which The Examiner based its conclusion was another dispatch which stated that the number of arrests for drunkenness had increased from 93 in January to 357 in April —the total number of arrests for all causes being 892 for that month.

The Examiner ought to have known that this was an improvement on the past. Major Blethin, editor of the Seattle Daily Times, stated in an interview in Kansas City in February, which was published widely throughout the country, that Seattle had before the prohibitory enactment went into effect "an average of 2600 arrests a month for crimes and misdemeanors growing out of liquor drinking."

The latest comparison we have for Seattle in 1915 and 1916 is for the month of February of those years. In February 1915 the arrests for all causes were 1,463. In February 1916 they were only 701. In February 1915 the arrests for drunkenness were 415. In February 1916 they were 117.

The first of February Mayor Gill of Seattle in response to an inquiry as to the working of prohibition in Seattle wrote: "Anti-Saloon law has reduced police arrests 50 per cent in first month." Early in May Mayor Gill said in an address before six hundred members of the Seattle Commercial Club: "I voted wet and am ashamed of it. I haven't had a woman in my office crying and saying that her husband hasn't turned in any money in six months. I have not had one since the first of January. There used to be four or five a day."

Recently with the hope that they might be able to get something in Washington to discredit prohibition, liquor dealers in Vancouver, British Columbia, where a proposed measure is to be voted on soon, sent two expert investigators to Seattle with instructions to purchase in Seattle all the liquor they could. Here is a summing up of their efforts:

"The men worked for four days and made 22 different purchases. Of these, 11 were on physicians' prescriptions and there is nothing to show that these purchases were illegal.

"At the worst, the investigators only found 11 crooked physicians out of the 425 doctors of Seattle.

"Out of the 356 hotels of Seattle, the investigators were able to find only four where they could, by hook or crook, get any liquor.

"Out of the 217 restaurants of Seattle, they were able to find only two where they could get liquor.

"They were able to purchase liquor from only four bootleggers.

They took back to Vancouver, after four days' work, only 20 bottles of liquor, and 11 of these appear to have been legally sold to them.

"Under the old licensing system, instead of spending four days in buying 20 bottles of liquor, they could have purchased 20 carloads in 20 minutes."

None of the foregoing facts have been given to the public by the San Francisco Examiner. Nor has the recent finding by the Spokane Spokesman Review which would surely have come to the notice of the managers of that San Francisco daily if they had been seeking facts to give to their readers and earnestly aiming to enable people in California to reach right conclusions as to the liquor traffic.

On the 24th of May the following was sent out from Spokane and has appeared in several papers, among them one daily at least:

"The Spokane Spokesman-Review, the leading daily paper of this city, estimates in a leading article that the present consumption of liquor in Spokane is only about 5 per cent of what it was under the license regime.

"The paper makes this estimate from the study of liquor permits issued by the County Auditor's office which shows an average of about 900 liquor permits per week. About 35 per cent of these permits called for 12 quarts of beer, and 65 per cent called for two quarts of spirituous liquors.

"This indicates a weekly expenditure for liquor in Spokane of $2,250. Under the old regime there were 182 retail liquor licenses in the city. The Review estimates that the average daily receipts of these places was $40. Under this estimate the weekly receipts of these 182 saloons must have amounted to $43,680 in addition to that retailed by the wholesale establishments and the breweries, which will bring the total weekly bill for the city up to a minimum of $45,000, or 20 times the present expenditure under the state-wide dry law."

On the 12th of May this statement went out from Spokane:

"Arrests by the police department for offenses arising largely from the use of liquor for the last four months total 376, as compared with 1198 the same months last year. These include drunkenness, vagrancy and disorderly conduct cases.

"Arrests for drunkenness so far this year total 159, compared with 501 for the same period last year. For vagrancy the first four months of the present year arrests

total 128, compared with 441 the same months last year. Arrests for disorderly conduct to date this year total 89, as against 256 the same months last year."

The latest information which we have from Oregon shows that the arrests for drunkenness in Portland were 267 in April 1916, and that they were 898 in April 1915 —a decrease of 631.

The chairman of the Committee of One Hundred which led in the campaign which resulted in favor of prohibition in Oregon has figured on the basis of the April shipments that Portland is spending only 7.5 per cent as much money for whiskey as was spent in former years, only 1.9 per cent as much for beer, and less than five per cent as much for all kinds of liquors collectively as aforetime.

Taking the traffic for April as a basis it has been figured that Portland will spend less than three hundred thousand dollars this year for liquor instead of six million as aforetime. Shipments very likely will increase, inasmuch as liquor was in store in April from stocks laid in before the first of January. But large allowance can be made for increase and an immense gap yet be left between the figures before and after prohibition.

Mayor Albee of Portland has summed up the arrests from January first to May first, saying that "504 drunks and 452 vagrants have been arrested." The figures for the same period in 1915 were, "2175 drunks and 1,333 vagrants."

And Mayor Albee goes on record after five months' trial of the new law, "I rejoice that Portland is a saloonless city and that Oregon is a dry state," and adds, "I trust the time will come speedily when our whole country will be rid of the curse of the liquor traffic."

Other late news from Washington which The Examiner might have had if it had tried to keep informed is the following:

"Tacoma, Wash., May 29.—Owing to the good effects of state-wide Prohibition, Tacoma is able to reduce its police expenses by one-half thereby saving the taxpayers of the city more than $30,000 per year."

This comes from Spokane:

"The Spokane county records show that in February, 1915, the cost for 'caring for the poor and keeping of prisons' amounted to $19,069. That was the month's record under the saloon regime.

"During the month of February, 1916, under the dry plan, the taxpayers were compelled to pay only $7,660 for the same item. The saving for the month in the single county was exactly $11,409."

On the 13th of May this dispatch was sent out from Spokane: "The reduction in the cost of maintaining the office of the County Prosecutor under Prohibition is due to the co-operation of the citizens in seeing that the law is made effective, according to Deputy County Prosecutor J. B. Lindsley: If one will walk down Main avenue and notice the difference in the condition of the men on the street it will be seen that this office is not obliged to go to the expense of prosecuting men, because the men are not getting drung and transgressing. It may be true that some of the men get a permit and get drunk or get drunk from drinks from the bottle of a friend. The fact remains that it is hard to find a drunken man on the streets."

The Examiner might also had without any difficulty the following information from West Virginia where prohibition has been in operation nearly a year and a half:

"Charleston, West Virginia, has made an interesting record under prohibition in matter of reduced arrests for drunkenness and other causes. Total arrests for all causes for January, February and March, 1914, the last wet year, were 748; for the same three months of 1915, the first dry year, 491; for the same period of 1916 but 420. For drunkenness alone there were in the same three months of 1914, 330 arrests, for the corresponding period of 1915, 165 arrests and for the first three months of this year 108.

"Police records of Clarksburg, West Virginia, also show marked decrease in arrests for drunkenness and other causes since the state has been dry. For January, February and March of 1914 there were 610 arrests for all causes as contrasted with only 67 for the same period of 1916. Arrests for drunkenness decreased from 462 the first three months of 1914 to only 24 for the corresponding period of 1916."

Up from Birmingham, Alabama, have come these figures taken from the report of the chief of police: April 1915 drunks 236; April 1916 only 44. Arrests for disorderly conduct in April 1915, 374; in April 1916, 117.

Figures of similar import are to be had from every state in the union where prohibition has been tried. They are just as accessible to The Examiner as they are to The Pacific, and no paper that lays claim to greatness or serviceableness can afford either to be ignorant of them or not to give them out to its readers.

We suggest that the Examiner make a study of Kansas, where they have had prohibition for thirty-six years. An investigation which covered the entire State showed a per capita consumption of 3.69 gallons of liquor annually, while the per capita consumption for the whole United States is 22 gallons. Almost everybody in Kansas says that prohibition prohibits, and that it pays. At its last session the Legislature passed unanimously a concurrent resolution declaring as false all statements to the contrary. The Supreme Court is on record thus: "The prohibition law is well enforced throughout the State. It is as generally well enforced as any other criminal law. The enforcement of the law distinctly promotes social welfare and reduces to a minimum economic waste consequent upon the liquor traffic and allied evils."

Finally: The government statistical records show that the number of gallons of distilled spirits produced in this country in 1915 was 41,263,439 less than in 1914; and the barrels of fermented liquors decreased 7,381,263.

The San Francisco Examiner should cease the publication of such editorials as that of May the 13th on Prohibition—from which we have quoted—or take from the editorial page the standing words: "Truth, Justice, Public Service."

The Examiner champions beer as a drink. But a very large majority of medical authorities agree with Dr. D. H. Kress, Vice-President of the American Medical Society for the Study of Alcohol and Other Narcotics:

"Beer is not a liquid food or health drink, as it is claimed. Indeed, pure whisky, which contains 50 per cent alcohol, with pure water added to reduce it to 4 per cent, is less injurious than an equal quantity of beer, which contains 4 per cent alcohol and other injurious products. It is difficult to find a heavy beer drinker 40 years of age with a normal liver, kidneys or heart. These vital organs, from the excessive burden that is thrown upon them, wear out prematurely. The beer drinker may have an abundance of flesh, but it is of inferior quality. Surgeons do not care to operate upon

him, because the chances of recovery are minimized. Should the beer drinker be stricken down with pneumonia or some other febrile disease that taxes the heart or kidneys, he would have but three chances out of ten to make a recovery."

PACIFIC COAST NOTES.

The New York Independent asked its readers not long ago to state what they regarded as the most interesting feature of the place in which they lived. Miss Lee McCrae of Claremont, California, wrote: "In the twenty years of its existence this town has had but one church, and the people fervently hope that it will never have another." The comment by the Independent is: "This sounds wicked; but when we read all the things this church does we agree that Claremont is better off than if it had six."

Dr. Suzzalo, the President of the University of Washington, traces his ancestry back to ancient Illyria and the old republic of Ragusa. A great-uncle was an archbishop, holding the ancient see of Alexandria, and he has had kinsmen high in the maritime activities of Trieste. His father was a sailor around Cape Horn from Italy to California. Liking the new country, when he arrived here in 1852, he remained, and the son Henry, now President of a State university, was born at San Jose in 1875. Henry grew up among boats and fishermen; but, revealing unusual intellectual ability, was backed by two Jewish merchants while a student at Leland Stanford University, where he graduated in 1899, specializing in pedagogy. Steady climbing brought him eight years later to be head of the department of philosophy of education in Columbia University, New York City.

In a recent sermon the Rev. Williard B. Thorpe of the First Congregational Church, San Diego, remarked: "People have much to say about the God that is without and what he is doing in the world. They hold much argument about it and about. But of all that we know very little; and I am sure the gospel does not consist in such knowledge. But the God that is within—that is another matter. That to me is not a matter of argument and discusion. It is too sacred for that, and it is also too sure for that. It is a great and glad discovery. And it is just as new to me as it was to Peter and Paul. It is a beautiful thing to watch young people grow up and see them one by one making and acknowledging the discovery of God within the heart, the divine indwelling and unfolding. Now one face, now another, will light up as from an inner radiance. It is no transient vision; it remains. It translates itself into high and earnest purpose. It lifts one out of the ranks of those who are living for themselves, and into the other company, smaller but far more glorious, of those who are living for their fellow-men."

What is the Columbia River Highway? Is a question we were asked recently. Here is something about it: "The Columbia River Highway of Oregon is classed with the Grand Canyon and Yellowstone Park as one of the great scenic wonders of America. As a Highway, world travelers say that it is superior in attractiveness of scenery and construction to the Axenstrasse or the Corniche d'Or. The highway pierces the heretofore inaccessible gorge of the Columbia River, where color and form, water and shore present one of the most entrancing pictures ever looked upon by man. in 11 miles of travel it passes near to ten great waterfalls, Multnomah Falls being the second highest in the United States. It hangs on cliffs, is suported in places on the mountain slopes by retaining walls of dry masonry; in others it crosses viaducts; it rounds a mountain peak where it was necessary to support the roadbed on columns of concrete and steel: it crosses 15 bridges that hang high over canyons and where mountain streams find their way to the sea. Until this highway was constructed the people of Oregon have been 75 years in finding a way to pass the gorge awheel. Portland expended $2,000,000 on the project. It is now a paved road on a 5 per cent grade. Trails for footmen and horseback parties lead away from the highway to the big pine timber, and along the streams camping places have been prepared for those who wish play out-of-doors."

Bishop Edwin H. Hughes of the Methodist Episcopal Church, who has been stationed in San Francisco for several years, goes to Boston. The Bishop who will reside in San Francisco is one of the newly elected—Dr. Leonard of Seattle, concerning whom the California Christian Advocate says: "The new Bishop is a son of a Methodist parsonage, having been born on November 2, 1875, in Cincinnati, Ohio. His father, Dr. A. B. Leonard, was elected missionary secretary at the General Conference of 1888, and the family living at Morristown, N. J. This accounts for the fact that the young man received his seminary training in Pennigton Seminary, N. J. He graduated with the class of 1895, and then went to New York University, where he received his degree in 1899. Then followed a course at Drew Theological Seminary, which was completed in 1901. He took a post-graduate year in the American School of Archaeology in Italy, while serving as pastor of our church in Rome. When he returned to this country he joined the Cincinnati Conference, of which body his honored father was a member until the day of his death. He served a year at Piqua, then went to Central Church, Springfield, for two years, and then to Walnut Hills Church, Cincinnati, for three years. His next charge was First Church, Seattle, Wash., to which he went in 1910. In Seattle he has been identified in an effective way with every good interest of the community and stands forth as one of the foremost leaders. His activities in connection with the Anti-Saloon League have brought him into prominence, not only within the borders of the State in which he resided, but in the regions beyond. Those who remember the inveterate hostility of his father to the liquor evil need not be assured that the mantle of the father has fallen on worthy shoulders.' '

A resident of Hilo, Hawaii, wrote recently to the New York Times: "The misdeeds and shortcomings of hyphenated Americans are so much before the public at the present time that motives of fairness will prompt us to record whatever can be said in favor of these citizens. Last year a number of young men who are of Japanese parentage, but who are American citizens by reason of Hawaiian birth, formed the Japanese-American Citizens' Association, with headquarters in Hilo. So far as I know this is the only organization of its kind. The project was not without its difficulties. Scoffers of the all-white variety could detect in the movement only simulation, hypocrisy and lip service. Some of the parents objected because it seemed a parting of the ways. The young men have disarmed both attacks, however, and have shown skill and sincerity in their work as citizens. On February 22nd these Japanese-Americans got three of their members to write and commit some pretty fair speeches of patriotic (American) fervor, and invited a lawyer, a high school principal and a clergyman to deliver

addresses, and when the day was near at hand they hired a hall and invited the public to join with them in a fitting celebration of the day set aside to revere the memory of America's first citizen. Hilo is the second city in Hawaii, and has a population of about 10,000. This is the only public celebration in Hilo, and, if the annual carnival in Honolulu (a kind of fiesta) be excepted, it is the only one in the territory. The hall was comfortably filled, and about half of the audience were of the Anglo-Saxon race. The decorations were abundant and strictly American. Over the speakers' stand there was a good likeness of Washington, and the chairman, Mr. Arakawa, in his opening address, made frequent reference to our forefathers. The oratory was distinctively American and abounded in pledges and admonitions of personal fidelity to 'our country.' The Rev. Sokabe, the only Japanese subject who spoke, told the young men that they could not serve two masters, and that in time of war they were bound by the highest obligations to bear arms for the United States even as against Japan."

Two sons in the bishopric of a great Church! Such is the unique honor which has come to the Rev. Thomas Bayless Hughes and his wife, who are now residing in Pasadena. Bishop Matthew Simpson Hughes is known widely among Congregationalists in California, having been for several years the pastor of the First Methodist Church of Pasadena. It was thought that the fact that his brother was already a Bishop might again, as it had in the past, keep him from an election. But he went in easily this year, and was assigned for residence in Portland. The California Christian Advocate sketches his life and work thus: "Dr. Hughes was born in West Union, Virginia, on February 2, 1863. He was educated in Linsly Institute and West Virginia University. He began to preach in 1888, when he joined the Iowa Conference, and was stationed at Grinnell. Then he went to Chestnut Street Church, Portland, Me., and from there to Wesley Church, Minneapolis; and then to Independence Avenue Church, Kansas City, Mo, and from there to First Church, Pasadena, eight years ago, until the General Conference gave him a larger appointment. He has been a member of the General Conferences of 1904, 1908, and 1912, and was chosen at the head of the Southern California delegation at this General Conference. He was the fraternal delegate of our church to the General Conference of the Methodist Episcopal Church, South, two years ago, and his address did much toward furthering the cause of the unification of the two great Churches. It was a novel sight that the General Conference witnessed when Bishop Leete designated Bishops Edwin Holt Hughes and Anderson to escort the newly elected Bishop to the platform. Never before has it happened in the history of the Methodist Episcopal Church that one brother, a Bishop, was sent down to the floor of the General Conference to escort his own brother to the platform upon his election to this high office. Yet this was duplicated in this Conference when Bishop J. W. Hamilton was delegated to perform the same service for his brother, Bishop Franklin Hamilton."

After the meeting of the Presbyterian General Assembly in 1915 the Board of Home Missions, having closed the year with a deficit, was compelled to make the rule not to enter any new field unless the money was specially provided for that field. Alaska was booming and a new population rushing to that rich territory for the commencement of work on the government railroad, for which $35,000,000 had been appropriated a year before; and the throwing open of great tracts of farming lands for homesteads and of coal lands for leasing stimulated travel to Alaska. Several new lines of steamboats were put on, and the country about the head of Cook's Inlet especially began t o build up with this incoming population. The Presbyterian Church, which has by far the largest interests in Alaska of any denomination, was called upon for ministers to serve this new population. Dr. S. Hall Young, the special representative for Alaska of the Home Board, desired the Board to commission new men for this work. He was told that if the men were to be commissioned he would have to raise the money especially for that work; that it must not come from the general funds of the Board. Last July he started the $10,000 fund. Mr. John W. Hollenback, an elder in the First Presbyterian Church of Wilkesbarre, Pa., and a long-time friend of Alaska, promised $1,000 toward this fund on condition of the other $9,000 being raised. With this as a starter, Dr. Young commenced his appeals. On May 1st, having certified to Mr. Hollenback that $9,000 was in the treasury of the Board for this fund, he received from him the promised check of $1,000. Two ministers have been sent to these new camps and their salaries paid from this new fund; Rev. James L. McBride, who has gone from Cordova to Anchorage, a town which grew from nothing to 5,000, and will probably have 10,000 this year; Mr. John H. Hughes, from the Union Theological Seminary, of Richmond, Va., has been commissioned to the work along the line of the railroad leading to the Matanuska coal fields, and another man or two will be sent to the new camps this year. Dr. A. G. Shriver, from Montana, has taken charge of the work at Cordova, and his expenses to the field were paid from the new fund. The Presbyterian work in Alaska along all lines looks more encouraging than ever before, and Dr. Young will doubtless be called upon to raise more funds for other work. Through his efforts the budget of Alaska for 1916 is $42,000, as compared with $32,000 last year.

CHURCH UNION AND THE WORLD'S WEAL.

Bishop Bashford says in the Northwestern Christian Advocate:

"If we can effect this union with each other and with God through Christ, we can exercise such moral influence during the twentieth century as will save the nations from a race war which, if it comes, will desolate our globe. The white races constitute fifty-two per cent of the population of our globe, and the yellow races thirty-six per cent. With the decreasing rate of growth among our white races, and an increasing rate among the yellow races, the population of the globe before the close of the century will be fifty per cent white and forty per cent yellow. But the white races now control politically every continent upon our globe. And the yellow races are shut out of Australia, out of North America, and through our Monroe Doctrine practically out of South America, out of Europe, out of Africa —pre-eminently the colored man's continent, and through Russia out of Northern Asia.

"We submit whether the exclusion by fifty per cent of the population of forty per cent from five continents, not all of which are effectively occupied by the white races, and their restriction to one-half on one continent has the warrant of either Christianity or statesmanship. Japan already feels keenly the injustice of these universal restrictions, and the dissatisfaction of China and India are inevitable, and not distant.

"If we persist in this greedy policy we shall soon consolidate the yellow races, while we white men are divided into bitter camps fighting each other to death.

"Only as we Christian Churches rise above our present divisions, unite with each other in unselfish love and above all with Christ, can the power of God so pour down upon Christendom as will prevent a race war in comparison with which our present European struggle will prove a skirmish.

"Above all Christ's prayer was for not a merely external union, but for the union of our souls with God. The supreme need of the Church is the indwelling of the Holy Spirit. The reinforcement of our personality by Christ, the development of the spiritual superman, the evolution of a New Humanity in Christ will convince the world that God was in Christ and that he abides in us even as he dwelt in him. 'That ye may all be one.' "I in them and thou in me that they may be perfected into one.' "

CHRONICLE AND COMMENT.

Dean Brown of the Yale School of Religion has place on the Chautauqua programme this year.

The aggressive winter campaign of evangelism in Indianapolis brought 8,000 accessions to the churches.

The Chicago Y. M. C. A. hotel cost $1,350,000. It has 1,821 rooms, ranging in price from 30 cent to 50 cents a day.

The Methodist General Conference has eliminated from the wedding ritual the words, "With all my worldly goods I thee endow."

The Imperial University of Japan is planning to introduce a course in the study of Christianity. Baron Morimura, a Christian, will finance it.

The degree of LL.D. has been conferred on George Sherwood Eddy and Robert E. Speer by the College of Wooster, of which Dr. J. Campbell White is now the president.

Professor Walter S. Athearn, the specialist in Religious Education, has severed his connection with Drake University at Des Moines, Iowa, and will devote his time for a while to the preparation of some college text books on that subject. There was a strong effort made to keep him in Des Moines, but a more desirable field of work appeared to be opening up before him.

Mr. Luther H. Cary will go from Boston to Chicago about the middle of June to take charge of the western business of the Congregational Sunday School and Publishing Society. For ten years Mr. Cary has been the business manager of the Society, with headquarters in Boston. Previous to that time he was connected with the Chicago book store, coming thence to San Francisco to take charge of the American Tract Society book store in this city. Under his management San Francisco had the best book store it has ever had.

The seventy-fifth anniversary of the founding of Oahu College at Honolulu is becoming more and more the center of attraction, as the date set apart—June 21-23—for the celebration of the event draws near. Of major concern at present is the Punahou pageant, which purposes to instruct all friends of the school in Punahou's past, present hopes, and its plans for the future. The pageant is being very carefully planned. The libretto was written by Miss Ethel Damon. Miss Damon has spent much time during more than a year past in collecting information from old Hawaiian history and legend, in interviewing many old Hawaiians and Kamaainas, and in digesting and unifying the best of these old tales as they relate to the growth and purposes of Punahou. The last episode of the pageant is a grand review of all Punahou classes from 1841, of which there are six living representatives who will be present, to the class of 1916. All classes assemble and do homage to the first class in the singing of the "Song of Homage." After this impressive procession and ceremony of review all students, alumni and spectators at the pageant will join in singing the new Punahou hymn, "Kapunahou."

Hanaiakamalama, in Honolulu, the old home of the late Queen Emma, is shortly to be transformed into a museum of old Hawaiian relics if plans now being considered by the Daughters of Hawaii materialize. Under the direction of the organization the old home, which s one of Honolulu's historical beauty spots, already has been completely renovated and placed in charge of a caretaker. A well-stocked fern house has been donated as an attractive feature of the home. By charging a small admission, the Daughters of Hawaii expect to make the museum self-supporting.

In attendance at the Presbuterian General Assembly this year was the Rev. David Tully, who, though 98 years old, is preaching every Sunday. The Continent says: "Dr. Tully is somewhat bent and rather frail-looking, but his voice was full in volume and modulated in accent, and was easily heard throughout the great music hall of the Steel Pier. When the moderator recognized Dr. Tully, the whole Assembly rose and stood to receive and greet the venerable commissioner. There is no parallel of such a vigorous old age anywhere else in the Presbyterian ministry. Within two years of his century mark Dr. Tully is still preaching every Sunday in the mission chapel which he built in Highland Park, a suburb of Philadelphia. He takes no compensation for his services, but requires his congregation to pay him nevertheless such salary as it can. But he has reinvested all he has received in the chapel building, which is now crowded full. Thirty-one years ago Dr. Tully learned that some people of his congregation in Northern New York thought he was too old for a successful pastor, and when he found out how they felt he resigned. Since then he has built eight mission churches into self-supporting pastorates, giving each over into a younger man's hands when he had made sure that here was a living to be had from the field." Dr. Tully was Rev. H. H. Wikoff's boyhood pastor.

GREAT CELEBRATIONS.

Rev. A. Wesley Mell has just returned from the East where he attended the Centennial celebrations of the Amrican Bible Society.

An Historical Bible Pageant.

Three great celebrations were held in Washington, D. C., May 6th and 7th. On Saturday, May 6th, the Churches of Washington gave a program or pageant of "The Bible Among the Nations." It was a series of tableaus showing the history of the Bible, beginning in ancient Egypt and coming down to modern America. It was a wonderfully beautiful and impressive series of living pictures.

It was enacted by members of the Calvary Baptist Church of Washington, assisted by members of other Baptist churches, St. Stephen's P. E. Church, Mount Vernon M. E. Church, South, Church of the Covenant and New York Avenue Presbyterian Church, Concordia German Lutheran Church, Lutheran Memorial and English Lutheran Churches, St. Mark's Protestant Episcopal Church, Dun-

barton Avenue Methodist Episcopal Church, Ninth Street Christian Church, Church of the United Brethren, Epiphany Protestant Episcopal Church, First Congregational Church of Washington, Foundry Methodist Episcopal Church, All Souls and St. Margaret's Protestant Episcopal Church.

The Honorary Advisory Committee in charge of this pageant included many of the notable people of Washington led by Mrs. Woodrow Wilson, chairman.

Ten thousand people gathered for the several services on Saturday in the Convention Hall and the pageant was pronounced one of the most successful religious events of its kind ever held in Washington.

The Capitol Meeting.

On Sunday afternoon, May 7th, on the east steps of the Capitol Building, a great out-door meeting was addressed by Spaeker Clark, Chairman of the House of Representatives, and Vice-President Marshall. Ten thousand people gathered for this service, also. The music was led by the united choirs of the Protestant Churches and one of the great bands of Washington.

At 4 o'clock, in the hall of the American Daughters of the Revolution, a second meeting was held at which the President of the United States gave the principal address. Because of the limited capacity of the building, admission to this meeting was only by ticket.

The Meeting at New York City.

Two great meetings were held in New York, Tuesday, May 9th,—one in the old City Hall, in the newly renovated room where 100 years before the officials and notables of New York City met to ratify the constitution of the American Bible Society. This meeting was addressed by several city and state officials.

In the evening a great mass meeting was held in Carnegie Hall, presided over by Hon. Joseph A. Choate, former ambassador to England. Notable addresses were delivered by the representative of the British and Foreign Bible Society and the President of the American Board of commissioners of Foreign Missions, and Bishop Quayle of St. Paul, Minnesota. Greetings were read from nearly every country in the world and personal representatives were present from England and France and many of the foreign countries, and from nearly every State in the Union.

Another great Centennial celebration was also held at the General Conference of the Methodist Episcopal Church. Secretary Mell also addressed the State Conference of the Congregationalists at Bennington, Vermont.

While the Society has been congratulated on every hand for its splendid work through the last 100 years, and for the unparalleled opportunities which are before it, yet the Society faces the imperative necessity of increasing its income to the amount of $250,000 per year to carry on its present work with the forces now employed and, in view of the increasing need of its work in all lands, the Society makes a appeal for increased support that the Word of God may be soon made known throughout all the earth.

The commonest man, who has his ounce of sense and feeling, is conscious of the difference between a lovely, delicate woman and a coarse one. Even a dog feels a difference in her presence.—George Eliot.

We can't afford to dislike too many people at the same time. It reflects on our own amiability.—Maud Wilder Goodwin.

CONGREGATIONAL USAGE.

Last week The Pacific had a review of Dr. W. E. Barton's book, "The Law of Congregational Usage." We dip into the book again, thinking that something more from it may be of interest and value to our readers.

Among the questions asked is this: "Ought Unconverted persons to sing in church choirs?" The answer is: "Church singers should be regarded as leaders of public worship and on no account should irreverent or ungodly people be employed in this sacred work. It need not always be maintained however that a church singer must of necessity be a church member."

Under the Authority of the Pastor, Dr. Barton writes: "The minister's authority over the music of the church does not extend to the employment of organist or choir or to the selection of the hymn books or the purchase of musical instruments. All this belongs to the church through its constituted committees or officers. But the pastor has authority to determine what music shall or shall not be rendered in any particular service, and should exercise this authority not by arbitrary and spasmodic interference, but by constant and intimate association with those who arrange the music."

The reply to the question "Should a minister stand on his legal rights?" is: "A minister should know his rights under the law, but should not stand on them. The servant of the Lord should not strive. At the same time, the church should know the legal rights of the minister, and accord him not only those, but the full measure of Christian courtesy in addition."

"Where the majority leave the meeting can the minority transact business?" is answered thus: "A pastor had become unpopular with the majority of his members. A meeting was called to consider the advisability of requesting his resignation. Just before the time of the meeting it was whispered round among those present that the minister himself intended to be at the meeting and to take the chair. It was feared that if he did so his presence and personal influence would defeat the will of the majority. About 100 members quietly withdrew to a private house and there held a meeting in which they passed a motion demanding the resignation of the minister. Only eleven persons remained in the church building. The constitution provided that thirteen should be necessary for a quorum. These eleven sent and with some difficulty secured two other members to come and attend their meeting. This meeting requested the minister to remain as pastor of the church. The thirteen members constituted the meeting of the church. The one hundred who withdrew forfeited their right to determine the question of the pastorate."

At a special meeting of the church no business can be transacted other than that for which the meeting was called. If a meeting is called "to consider the general interests of the church," such a meeting has no authority to demand the resignation of the pastor. If the call read "to consider general interests of this church and to take such action relating thereto as the church may by vote determine," the meeting could transact almost any business not forbidden by its rules. However, says Dr. Barton: "It is not wise for a church to attempt to conceal the object for which a meeting is to be held. The precise matter to be submitted to the church should be stated in the call; otherwise serious question may arise as to the authority of the meeting to act in the premises."

As to voting on the part of minors this is given: "It is customary for churches to fix an age below which mem-

bers of the church are not permitted to vote. This age ordinarily is 18, though sometimes churches permit members of 16 to vote. In any vote involving the sale of property, change of creed or other matters that might involve important legal or ecclesiastical dispute, if there is any division of sentiment in the church, the rule concerning minor members should be strictly enforced; and if there be no rule, members under the age of 21 should not vote in any such matters where their right is challenged. In some states the statutes provide that members voting must be of legal age.

As to majority rule it is written: "The statement that the majority rule may be accepted as being generally true. This does not however imply the right of a majority to ride rough-shod over the feelings of the minority. The purpose of the majority vote is to determine the will of God through the judgment of the membership. Where a strong difference of opinion develops, the majority at the particular time of the ballot is not certainly indicative of the will of God. The spirit of truth often finds expression through the protest of the minority. The majority should carefully consider any serious protest on the part of the minority and proceed with Christian deliberation and with brotherly spirit. Questions likely to be divisive should rarely be forced to a vote until there has been patient and loving effort to secure unanimity. The minority may not determine the policy of the church; but when there is earnest protest by a considerable minority, Christian courtesy will ordinarily indicate the wisdom of deferring action until there can be practical unanimity."

Church business, it is said, is governed by ordinary parliamentary rules and members should be careful to observe these rules in all business and discussions. However, "This does not mean that such rules should be administered arbitrarily or that a member who through lack of technical knowledge makes a mistake in the mere form of his motion or discussion should be ruled out of order in arbitrary fashion. Methods of securing advantage in the form of a vote, which might be perfectly allowable in a political convention, and quite in order from the standpoint of mere parliamentary law, may be highly discourteous in meetings for the transaction of the business of the church. Church business should be transacted in a brotherly spirit. All things should be done decently and in order, with fraternal consideration, and without needless technicality."

As to proxy votes it is said: "The question whether a vote by proxy is permissible in a Congregational church depends in part upon the laws of the state in which the church is incorporated and the laws of corporations permitting a proxy. If it is admissible, it must be in strictly legal form, usually witnessed and sometimes before a notary. In general it may be said that the system of governing churches by proxy votes is not good Congregationalism."

In considering a question as to a pastor advising a child against the advice or counsel of a parent this paragraph appears: "A test case of the right of a minister to interfere with the will of a parent was that of a young woman of seventeen whose parents were Presbyterians and who herself desired to join a Baptist church. The Baptist minister immersed her against the expressed will of her father. The court decided that the act of the minister was an unwarranted interference with the lawful authority of the father." And in general the remark is: "Very rarely indeed if ever, ought a pastor to encourage a minor to unite with the church against the insistent prohibition of the parent. This is not only good religion but good law. In such case the parent should be seen and earnestly counseled to encourage the child in the Christian life; but if the parent remains obdurate the child should be counseled to continue in only such outward Christian activities as the parent approves, and beyond this to exercise patience and prayer and to perform the duties of a child so faithfully as in time to secure the parental consent."

Dr. Barton holds that unless the Association provides in its rules that a minister ordained within its bounds either by council or association becomes a member of the association, a separate vote is required to make him a member. "But an Association may by rule provide that while it will review the proceedings of all councils of ordination, it will receive **ipso facto** as members all ministers ordained within its bounds by the Association itself, without further examination or formality."

In councils quorums are sometimes judged by counting the individuals as well as the churches. Dr. Barton holds that a majority of all invited churches constitutes a quorum; that individuals invited to a council, though they have standing therein, should not be counted in determining a quorum.

Here is an important rendering: "Where distances are great and the difficulty of securing a quorum is consequently considerable it is permissible for a church receiving a letter missive and unable to attend to communicate to the inviting church its regret, together with the request that its necessary absence be not permitted to militate against the securing of a quorum. Where such a request is made there can be no valid objection to counting such a church out of the little majority which would be necessary to a quorum."

Considering the place of the reading of Scripture in public worship we are told that such reading apart from interpretation and prayer was not commonly practiced in the early Congregational churches; that the public reading of a portion of Scripture as a separate part of public worship began in the First Church of Salem by vote on December 27, 1736, and in the Old South of Boston on April 24, 1737. This was occasional before those dates, the Brattle Street Church, Boston, practicing it to some extent as early as 1701.

The public reading of Scripture was opposed partly because it savored of set form and partly because it was deemed better to have Scripture with exposition.

When extempore prayer is considered Cotton Mather is quoted: "Christ never provided a prayer-book, but a Bible for his people."

As to Lent we read: "Congregationalists regard Lent as a purely human institution, resting on no divine command and carrying with it no obligation which one Christian individual or church has a right to impose upon another. It is regarded however as a favorable time for religious emphasis, a time when social life abates and when opportunity is afforded for religious instruction preliminary to Easter and for catechism classes in preparation for church membership on the part of young people."

Here is statement of a truth sometimes forgotten seemingly: "Any church while receiving home missionary aid should recognize the guidance of the body through which the aid is extended. To call a pastor who is disapproved by the society which is expected to aid in his support is not reasonable independence. A church which has received home missionary aid or assistance from the Church Build-

ing Society and which proposes to sever denominational relations before it has repaid that aid displays not reasonable independence but a close approach to dishonesty. The fact that a church is financially dependent does not however destroy its autonomy."

Concerning the church records there is this note: "Church clerks have been known unduly to magnify their office and to suppose that they had authority to refuse the pastor, deacons, or trustees, the privilege of referring to the records. Church treasurers also, and with even more peril to the welfare of the church, have sometimes assumed that the records of their financial transactions were subject to no supervision. Any officer has a right to access to the records for any reasonable purpose, and the church may vote at any time requiring the clerk or treasurer to produce the records. That does not mean, however, that the clerk must loan the church books to all comers; on the contrary he is responsible for the safe keeping of the church books. In an incorporated church any member has a legal right to examine the church records, under proper conditions. Persons demanding access to them should examine them at a suitable time and in a proper place, so that they may be guarded from loss or mutilation."

COMMUNICATING WITH THE UNSEEN.

Charles F. Clarke.

(Portions of a Sermon Given in the Fruitvale Avenue Church, Oakland.)

It was my great pleasure the other evening to talk across the continent by telephone. This may become a common occurrence, but the miracle is still too new to be unimpressive. It is really awe-inspiring. If S. F. B. Morse could say, on opening the telegraph between New York and Washington, "What hath God wrought?" we can look up into the heavens and say, "What hath God still in store for the children of men?"

In a little cemetery near Haverhill (Amesbury) in a modest but well-kept plot, lie the earthly remains of John Greenleaf Whittier, whose first poems appeared in the Haverhill Gazette, of which he afterwards became the editor. What would he have said to a cub reporter who had come to him with the story of a man who claimed that he would make it possible for people to talk with each other across the continent? Yet the Haverhill Gazette reports that very achievement! Men whom he knew as boys were doubtless at the gathering I shall tell about. The Gazette calls it the most significant gathering ever held in Haverhill. I remember a larger gathering when Pres. Roosevelt addressed a throng in a public square of Haverhill, but this certainly was a more notable event.

The Haverhill Board of Trade had engaged the Armory and had crowded it with all the tables it could hold, and one thousand and twenty-four men sat down. At each place there was a telephone receiver; in another builing there were seventy-five employees of the telephone company, each one provided with a receiver. In another building, lying on his back, was ex-Secretary of the Navy, ex-Justice of the U. S. Supreme Court, Wm. H. Moody, for seven years unable to move hand or foot, but ever alive to the interests of the day. Three thousand five hundred miles away there were gathered around a table twenty-two men and women (in another building there was Mayor Rolph), each having a receiver, and over by the Cliff House there was still another receiver. The stage is set for a great performance. I had received a few days before a telegram, asking if I could be at the Telephone Office in San Francisco prepared to send a two hundred word message to the Board of Trade gathered at dinner at Haverhill. I had replied that I would be there. I was there waiting for the curtain to rise. At six o'clock Mr. Bates, the representative of the Telephone Company, called up Denver; then city after city, till at last he said, "Hello, Mr. Feeney, how's the weather in Haverhill?" Then, back across 3,500 miles, clear and distinct, came the reply, "Seventy degrees and clear." A trivial question and answer? Believe me, it was very impressive to the twenty who had never heard a voice across 3500 miles!

I had promised to say two hundred words. Two hundred words to go across a continent by the latest miracle of scientific achievement, to friends whom I had not seen for thirteen years, and to eleven hundred unseen listeners!

What would you say if you knew that your words were strictly limited and were to be spoken to people who would never hear your voice again—people waiting eagerly to hear you?

Naturally, the great question to my mind was, "What shall I say to these people?" The next question was, "Can I be heard? Can I get my voice over 3500 miles?"

The lessons I would draw are very simple and obvious: We are surrounded with witnesses, some few of whom we see, but no less really by a great multitude whom we do not see. What shall we say? What lessons shall our lives send forth? Our lives are always giving forth lessons. Are we putting over the message we wish to give? That is, are we succeeding in making our lives tell for Christ and righteousness? Of the twenty-two at the San Francisco table there were only eight who were to be permitted to send a message. How many Christians are getting a message over? Many are called to be ambssadors of Christ, but few are chosen.

But the great lessons I wish you to draw are from the fact that there was a great number of unseen witnesses, and they were the most interested in what we were to say. I fear the eight speakers at the end where the witnesses were seen were the only ones particularly interested with the words from that end. Such is human nature.

Our text emphasizes the interest that Heaven has in us earthly creatures. Your Heavenly Father careth, said Christ; and again: There is joy in the presence of the Father over a repentant sinner; and Paul believed most firmly that heaven was interested in us. Had not the resurrected Christ appeared to him? Had not he himself been caught up into heaven and seen things it was not lawful to narrate? Had he seen the great cloud of witnesses which he assures us surrounds us and is interested in our welfare? Whether or no he knew they were there.

Did you ever get interested in a race? We watched the races at the Sunday School picnic. How anxious we were that our friends should acquit themselves well, that they should bring laurels to our Sunday School; but what was our interest in these races compared to what it would have been if we had been watching our friends in a Marathon? But here is a race whose prize is an immortal crown and the Savior's well done. No wonder the heavenly cloud of witnesses is deeply interested! Does not the fact that we are surrounded by so great a cloud of witnesses compel us to greater efforts? When Mr. Moody had completed his remarks the applause of 1100 sympathetic listeners sounded over the telephone; it was the well done of his fellow citizens, unseen but listening.

Many are asking the question, "Can there be any communication between the world of sense and the unseeen?"

Many psychical researchers of known integrity and scientific standing claim to have convincing proof that it is possible, that indeed there are wellattested cases when intercourse has taken place. I do not know; one would be foolhardy to say (even if it has not been done) that it never can be. Actors have a striking expression. When they try a new role or new play or when a new actor tries for the first time to act before an audience they ask, "Can he put it across?" meaning, can the actor bridge that gulf between him and the audience, can he get his voice, his interpretation, his personality across the footlights and across the orchestra, across that space that separates him from the audience? The preacher asks, "Can I get my message, my personality across that intervening empty space to the first occupied pews?" Well, can the unseen get their personality and message across?

Perhaps there is more interchange than we think. We believe in prayer. Do we not put our message across when we pray the prayer that God hears? We believe in the direction of the Holy Spirit and in His spiritual guidance and teaching. If He has taught us anything, made any revelation to the world, has there not been a bridging of the vacant space? There has been a long line of those who had communication with the unseen world; among our own spiritual ancestry there were Abraham, Moses, Isaiah, Peter, John and Paul. Paul was thoroughly convinced of the reality of the great cloud of witnesses, of their interest in worldly affairs. To the racer in the arena the great multitude rising tier upon tier in the amphitheatre may be but a confused mass of indistinguishable persons, his eyes may be so fixed upon the goal that he may not even realize that the spectators are there; but to his straining muscles and taut nerves the murmurings of the throng and the cheering of interested ones is a subtle tonic that makes him run the better.

Shall we think all communication with the unseen closed with John on Patmos? May we not, if not now, in the future, come into clearer communication with the great cloud of witnesses than man has ever been? Perhaps our failure to connect is due to our thinking that the other realm is afar off; we have been trying to establish long-distance connections when as a matter of fact heaven is at hand; we must change the method of attempt.

"Speak to Him thou for He hears, and Spirit with Spirit can meet.
Closer is He than breathing, and nearer than hands and feet."

Another reason for our failure perhaps is the feeling that God speaks only on the great issues of a chosen race's progress. From those unseen witnesses across the continent there came not only the formal, impersonal greetings of officials, Mayor Bartlett of Haverhill to Mayor Rolph, the president of the Haverhill Board of Trade to Victor H. Metcalf, formerly in President Roosevelt's cabinet with Mr. Moody, now of the San Francisco Chamber of Commerce, and others; but we each put in a personal word to our friends. People to whom I used to preach sent through a mutual friend a message and I sent one back. Did not God's messages to Israel come through personal lessons to the prophets as well as through the "Hear, O Israels" of the Lord?

In my message to Haverhill I said that perhaps the other miracle men are working on might be accomplished and we shall see each other as we talk across the continent. Dare any one deny its possibility? We have long ceased to deny the possibility of any scientific achievement. Dare we deny any spiritual achievement? What revelations may be among those many things which Jesus was unable to say to his disciples? Among the greater things he did which he promises us that we shall do may there not be the hearing and seeing the great cloud of witnesses? Indeed this would be no greater than He did. Did He not see the ministering angels after his bloody sweat in the garden? Had He not often heard his Father's voice? Even the multitudes had heard it occasionally, hard of heart and slow of hearing, with their understandings darkened they thought it thundered! All they needed was spiritual penetration and they too would have seen and heard the spiritual.

There are even now those who feel that they are dwelling in the secret place of the most high and are having fellowship with God and the unseen. Great mystics who speak to God and to whom God reveals himself, spiritual descendants of Peter and Paul and John. And, perchance, if we would cultivate the spiritual in our natures and learn to rely less upon the senses and trust more to the inner light, that Light that lighteth every man that cometh into the world, we too might see the great cloud of witnesses, receive the messages they are trying to get across to us. For though eye hath not seen, nor ear heard, neither have entered into the heart of man the things that God hath prepared for them that love him, God hath revealed them to us by his spirit.

There may be a price to pay for this privilege, the denying of the flesh, walking by faith instead of by sight, but the prize would be worth the effort. Yet it is not by works, for a price, but by grace. Paid for at commercial rates that exhibition would have cost $370,469.85 or about $337.00 each; a price none of us could have paid for such an experience. No, it was by grace. My participation was due entirely to a friendship that has reached across the continent and has endured thirteen years' separation, during which time we have never seen each other. If we touch those unseen hands or hear those heavenly voices it will not be by our works but by the grace of the friend that came down from heaven, even the Son of Man who is in heaven. What Peter and John and Paul did we shall all do some day.

Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race set before us, looking unto Jesus, the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of God. Enduring as seeing him who is invisible.

* * * * * * *

And now every voice was stilled, we sat tense every one with receiver to his ear; suddenly we at this end, they at their end, all heard together the roar of the surf at the Cliff House; they at the Atlantic end saw by moving picture the waves dashing on the shores of San Francisco. The reel ends, and over the wires from San Francisco comes from a phonograph the strains of "The Star-Spangled Banner," and out of the darkness above the heads of the listeners unfurls in electric lights our nation's flag. My Haverhill friends, all who were present on this great occasion, and you my friends here, may the Lord lead you to his banqueting hall with his banner of love over you! And may you hear the new song, the song of Moses and the Lamb!

WHAT THINK YE OF CHRIST?
II.

In the former article I adduced, from what we call the Synoptic gospels, some of those sayings of Jesus in which he virtually claimed equality with God. I closed that article with a question which I asked the privilege of answering in a second one.

Jesus says (John 14:28) "The Father is greater than I;" is not he then less than the Father? In some respects certainly. But let us reflect respecting this man who finds it necessary thus to disclaim equality with God, What think ye of him? Is he insane? Is he offensively bumptious? Not so. His whole career contradicts such a conception. Just in virtue of his character, his teachings, his deeds and his death, "his name is above every other name"—so far above that the eminence has ceased to be denied.

Does not this, one may ask, show Christ's conception of himself tallying well with the Arian expression "a secondary God?" This depends upon the gospel's teaching as to the relationship between him and the Father.

It will be in vain for us to attempt to look that relationship through to a complete statement of it. "Who can by searching find out God?" It is not for the finite to measure the infinite. Even mathematics dealing with the infinite runs out into contraditcions and absurdities. Yet as to this question we may not fear to follow where God's spirit goes before. Modestly we may use, and should use, with freedom and frankness such suggestions as we find in the Scriptures. Two symbols are our chief guides: The Christ is the Son of God and also the **Word** of God.

It has been said many times that the grandest sentence in all literature is the first verse in the Bible, "In the beginning God created the heavens and the earth." If any other verse can rival this, it is the first verse in the gospel of John, "In the beginning was the Word and the Word was with God, and the Word was God." And that the author of this sentence was speaking of a **personal** Word, and that that person is Jesus Christ, is made sure when in verse 14 he writes, "The Word became flesh and **tabernacled** among us, and we beheld his glory—glory as of the only begotten from the Father, full of grace and truth." John beareth witness of him.

It is probably safe to say that no passage in the Bible has been scrutinized as to its genuineness so closely as has this proem of John's gospel, and it may be added that none has come forth from critical scrutiny more spotless than this. Much study has been given, vainly it seems to me, to the question where the apostle found this expression, Logos, the Word. An Egyptian Jew named Philo used it in an attempt to philosophize concerning the Deity, and great pains have been taken to show John to be debtor to him. I can scarcely conceive of anything less probable. The Galilean fisherman were not, I guess, students of philosphy written in Greek, and after this fisherman apostle rose to higher service, I venture to say that he had no leisure to spend on anything so vain and whimsical as whatever of Philo has passed under my eye has seemed to me to be. It is far easier to believe that John borrowed the word from the first chapter of Genesis, to which, though a fisherman, he had doubtless listened as read in the Capernaum synagogue: and very probably he himself had joined in chanting that magnificent 33rd Pslam, its sixth stanza:

"By the word of Jehovah were the heavens made,
And all the host of them by the breath of his mouth.'

No, John owed much to the ancient Scriptures, as his writings plainly show, but nothing, I think, to Philo.

Is there anything in this symbol, "the word," to throw light on the relationship of Jesus to God? What is a word? The expression of a thought. My thoughts, till I utter them in words—save as sometimes a shadow passing over my face or some other movement of my frame gives my companion a chance to guess at them,—are unknown and unknowable except by myself.

The Infinite Father is unknown and unknowable except as somehow he expresses himself in finite forms. He has done so in the creation of the worlds and not less in the very animalcules of our little world. He has done so in Jesus Christ,—preeminently the word of God. A word is subsequent to the thought it expresses, we may say is begotten of it, yet, if really adequate, it measures up to the full meaning of the thought.

"Adequate" has in it the word equal. Shall we say that Jesus was an adequate revealer of God? Yes and No. Inadequate as limited by our capacity to receive, but adequate in himself, for "in him dwelleth all the fullness of the Godhead bodily." And so John puts it: the word was God.

In like manner Jesus is the Son of God. Not a son, but the Son, only begotten. More than once came a voice from the heavens to declare this. And a son is second to his father, is derived from his father, and yet when mature is the father's equal, and so the Jews when they said that in calling "God his own Father" he made himself equal with God. And Paul was right when he wrote (Phil. 2:6) of Jesus as existing "in the form of God" and "thinking it no usurpation to be equal with God."

But says some one, it is offensive to reason, it is almost mathematically absurd to suppose that the infinite being should compress himself into a human form and a human life. It involves a contradiction in terms to suppose that the infinite God should be hungry and weary and tempted and tried.

But, as I have said, when we Finites undertake to reach out in thought to the Infinite, we get tangled in various contradictions and apparent absurdities. Who shall say that Paul was wrong when he wrote that one for whom it involved no usurpation to be equal with God, "emptied himself" so as to come under all the conditions of a Finite being—even took the form of a servant and became obedient unto death, even the death of the cross. To say that this could not be, is to set a limit to the Unlimited, is to say what the Omnipotent cannot do.

In the material realm God puts himself under manifold finite conditions, measuring his times to the exactitude of an instant, and his spaces so that millions of worlds whirling and rushing at a speed absolutely inconceivable to us, never crash in crossing one another's tracks. No revelation of himself to his finite creatures would be possible except in finite terms. It is in absolute harmony with every other manifestation of himself that God should live and speak and act through one who was in form and fact a finite man. And since man is a moral and immortal being, the head and summit of God's creative work, this revelation of himself will be the clearest and sublimest of them all.

For practical purposes, I find it best in my use of Jesus my Saviour, to see him God-man. God when I need him as God, unlimited in presence, in wisdom and in power; man when I need him as man, my brother, tried as I am tried, and thus able to sympathize with me and to succor me in every time of need. I come to him as my personal friend. and through him I draw on the Infinite source of all being and blessing, the Father Almighty.

W. C. P.

A REPLY TO A. W. PALMER'S ADDRESS ON CHRISTIAN SCIENCE.

Editor The Pacific:

According to your report of Rev. Albert W. Palmer's address on Christian Science, which he delivered some time since, he stated that he intended to "appraise it and see what elements of value are in it."

To most people, a fair way in which to judge any system of religion would be by the results it brings, or the effect it has on the lives of its adherents, but not so with this critic, for he concludes that the vast throng of people benefited by Christian Science improved "in spite of its shortcomings." The Master said, however, "every tree is known by his own fruit"; and when one considers the overwhelming proof Christian Science furnishes, not only of physical healing of disease, but of the redemption from sin as well, one marvels that our friend the minister should fail to see that a system based on "absurdities," whose language is a "jargon," whose method of Scriptural exegesis is incorrect, could not possibly heal the sick and sinful as Christian Science is doing, for as the Bible says, in Matthew 7: "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." But he attributes this healing to "the laws of suggestion," which he says are also "the laws of God." That which can be used for an evil purpose, as suggestion has been known to be used, cannot be classed as the law of God, and Christian Science is diametrically opposed to all forms of mental suggestion, hypnotism and mesmerism.

It is easy to ridicule that which one does not understand, and our critic acknowledges that he finds "Science and Health, with Key to the Scriptures" "exceedingly grotesque and humorous," yet he admits that Christian Science (to use his own words) "teaches people to live above fear and worry; * * * banishes hatred, and enables one to live in the present peace and joy"; and he sums it all up by declaring that "Christian Science has, to thousands of men and women made God for the first time a present reality, a source of comfort, peace and power."

Truly this book Science and Health, which our critic pronounces "naive and crude," whose "jargon' he cannot speak, is admittedly accomplishing results, but he tells us this is "in spite of all of its absurdities." Christian Science does more than heal certain "temperamental types," it heals all manner of disease and sin.

Our critic refers to a case of cancer which he says "cannot be restored by mental treatment," yet Christian Science has many well authenticated cases of the healing of cancer, and why not? since "With God all things are possible," and the law of God, which enabled Jesus to heal the ten lepers, is as available today as it was then.

In regard to the story of the Christian Science reader having gone to the hospital to have a cataract removed from her eye, upon investigation it is found that it was not a Reader nor a practitioner who was operated upon, but one who, though interested in Christian Science, went to the hospital at the earnest solicitation of her family who were not Christian Scientists.

Again he tells us that Christian Science teaches that if you were "perfect in Science you would not die," but he continues, "no practitioner has been able to demonstrate this." Christian Scientists do not claim to have reached perfection, nor do they claim any monopoly of Jesus' teachings, which were given for all His followers, namely: "He that keepeth these sayings of mine shall never see death." The Bible teaches that death is the "last enemy" to be destroyed, and Jesus overcame death at the last of His ministry, after having accomplished all the lesser works. Mrs. Eddy states in Science and Health, page 426: "Sin brought death, and death will disappear with the disappeanance of sin." Our friend's explanation of death as a "part of God's plan," or as only a "new birth," is not borne out by Scripture, which calls death an "enemy" to be "overcome," and Jesus, who came to "destroy the works of the devil," healed the sick and raised the dead. The Scriptures also declare that He hath "abolished death and hath brought life and immortality to light through the Gospel." II Timothy 1:10.

Mrs Eddy does not claim that "she has the sole remedy" for evil; she only claims God as our only Refuge from sin, sickness and death. Her re-discovery of the Law of God has restored primitive Christianity, and many thousands are today rejoicing in this new-old Gospel, as re-stated in "Science and Health, with Key to the Scriptures."

THOMAS F. WATSON,
Committee on Publication.

San Francisco, Calif., June 1, 1916.

THE DAY AT SEBASTOPOL.

It was all that we expected and more; the day was perfect, the company a goodly one and the program the work of Mrs. Albert Palmer, a feast of good things. We were met at the train by a reception committee headed by the pastor's wife and escorted to the new church with its attractive auditorium, duly decorated in our honor.

Mrs. H. M. Tenney presided at the morning meeting in the absence of Miss Richards, whose convalescence had not advanced sufficiently to permit her to attend. There were the usual reports, after which Mrs. Ray Gilson spoke of the work of the Young People's Committee, which finds it self confronted by a large opportunity, but is in no wise dismayed by the amount there is to do, being sustained by the vision of vast possibilities resulting from their efforts. Southern California's splendid organization of young people's work was alluded to as affording a fine example of what may be accomplished along this line.

Mission Study Classes, the next subject, was handled in a masterly way by Mrs. J. P. Prutzman. Through her admirable listing of the requirements for an ideal mission study class, we were shown the value of such a course of study. Her talk ended with a resume of "Home Missions in Action," the book studied by the class at the First Church, Oakland, of which Mrs. Prutzman was the leader.

Miss Dessie Simpson brought to our attention the value of the M. E. M. conference at Asilomar, as an ideal vacation, combining work and play in an effective manner; the instruction being of the very best and of the utmost value to workers along missionary lines. She urged us to send at least one delegate from every church as an investment well worth the consideration of those in charge of church affairs, sure to yield the largest returns in future service to the home church. It is not always those to whom the conference would be most valuable that are able to bear the expense, she told us, and suggested that we make a carful survey to secure the best delegate, and see to it that he or she goes, even if all the expnse needs to be met by the church treasury. Pasadena, it seems, has a very real appreciation of Asilomar, sending the largest delegation in 1914, the first year, still more in 1915 and threatening to monopolize the registrations this year. A plea was

made that Northern California get in line and do notable things for 1917 at least.

The noon recess was an enjoyable one. The ladies of Sebastopol had prepared a most beautiful lunch to which we did full justice, all having breakfasted early and some hurriedly. As no less a person than the president of the Home Union referred to the delicious "peas and new potatoes" in her after-dinner speech, it is surely permissible to mention them here as being the best ever eaten.

While still seated at the table, Dr. Ussher of the Van Mission in Turkey spoke of his experiences and conditions there during the siege, thrilling all our hearts by his wonderful story. It was a necessarily brief talk given for the benefit of those who could not stay for the evening meeting to hear his main address.

Mrs. Van Horn presided at the afternoon session which contained some notable features. Mrs. W. W. Ferrier spoke of what the W. B. M. P. stands for and made us all feel our share in its work. She illustrated her talk by a rare rosary of beads gathered from near and far, representing our work and workers. Four small green Turkish beads are our four missionaries there; a big blue one meaning our work in India while two tiny beads adjoining are the twin babies of Dr. Rose Beals of Wai, most effective little missionaries. A beautiful transparent one is our new missionary in Japan, Miss Waterhouse, while a dark red one stands for Miss Allen, soon to go to Foochow. All fields were represented and formed a beautiful chain of which we have a right to be proud.

She then introduced a pageant, the text of which was written by Miss Henrietta Brewer, wherein were shown visitors from each of these stations in costume who gave monologues in turn, setting forth in a most realistic and impressive manner, what work means in these foreign lands.

Mrs. Rathbone brought us back to the home field by giving an account of her visit with Dr. Rathbone to a remote Home Missionary field in Northern California. She made us realize under what discouraging and depressing conditions many pastors carry on their work and yet achieve great results. She told of the message of the flowers sent by friends in more favored localities, what they meant of revelation and delight to the children in that barren land, and made a plea for our thought for them another Easter time.

After supper, also served by the ladies of the Sebastopol church, there followed, still about the tables, a delightful half hour with the poets and composers of nature and childhood, brought to us by Mrs. Raymond Brooks, with the charm that is exclusively her own.

The evening session was opened with devotional services conducted by Rev. Mr. Rich of Santa Rosa.

The first address of the evening, by Dr. Raymond Brooks, was a strong, searching, truth-compelling utterance on The Challenge of the Present Day Situation. Preceding the next address, by Dr. Clarence Ussher of Turkey, six little Chinese children, most engaging in appearance and in excellent voice sang "Bring the little children in," accompanied by their teacher, Mrs. Mansfield. Dr. Ussher's address can never be forgotten. As medical missionary to Turkey through many years, he was, at the time of the siege of Van and the massacre of the Armenians, the only physician in a city of fifty thousand souls. His thrilling story told of Turkish atrocities, of the bravery, physical and moral of the Christians; of the respect paid to the American flag and American property and persons; of the divine protection of the missionaries from injury when shells penetrated every room of their dwellings, when literally a thousand fell at their side and they were untouched.

Two deep impressions made should be recorded. Coming out of the hardship and sufferings of carnage and pestilence, fleeing at length from their burning homes, Dr. Ussher declared, "Do not pity the missionaries; they do not need your pity, there is no loss or trial they have had that is not more than compensated by the glorious results of their work in real values."

And again, "Today is the crisis of opportunity for the Christians of America, and for the coming of the Kingdom of God in Turkey; if we of America send relief now to the starving Armenians, they will live and return to their homes, a purified and consecrated people,—the people who can turn the Moslem world of Turkey from Mohammed to Christ. The hastening or the hindering of that day rests now with us."

Among The Churches

San Mateo.—Four persons united with the church at the June communion, two of whom were received on confession of faith. Children's Day was observed on May 28th, the Sunday school using the time of the morning service to render an excellent children's exercise. The offering for the C. S. S. & P. S. was double the amount of that of last year. The ladies missionary society is studying Mrs. Montgomery's interesting book entitled "The King's Highway."

Oakland, Plymouth.—Eleven persons were welcomed into fellowship last Sunday, two coming on confession. Mr. Palmer is giving for the Sunday evenings in June a series of illustrated addresses on "Social Life and Problems Around the World." He considered Russia last Sunday evening. Next Sunday evening the subject will be Scandinavia. For June 18: The New Orient and Its Social Significance. June 25: South American Social Conditions. In an announcement Mr. Palmer says: "The way to world peace is through world federation. The way to world federation is through world consciousness and international sympathy. As we come to know men of other countries, differences become less and the great common problems of humanity bind us together against our real foes—poverty, disease, ignorance and wickedness."

Riverside.—Dr. H. H. Kelsey of San Francisco, foreign missionary secretary for the Pacific coast, occupied the pulpit Sunday morning, May 28, giving a very earnest, powerful, practical and spiritual discourse on missionary work. Dr. Kelsey is one of the foremost organizers connected with the American Board of Missions. In his address he traced missions in the past, the effect of missions since the great war and the outlook and opportunity in the future which the American people ought to be ready for. At the close of Dr. Kelsey's talk subscriptions were taken for the support of Mr. and Mrs. W. C. Miller of Canton, China, representatives of this church. At the evening service Miss Laura Jones, who spent many years in China, gave a stereopticon lecture showing 70 beautifully colored slides of interior China. Miss Jones traced the conditions

very vividly and the great opportunity for missionary work.

Antioch.—Readers of The Pacific will no doubt be interested to learn that Mrs. A. B. Roberts, wife of the pastor of the First Congregational Church of this city, was the winner in a Piano and Popularity Contest conducted by the Antioch Ledger, which closed a few days ago. There were several contestants who worked energetically for the handsome instrument, and the fact that Mrs. Roberts led her nearest competitor by more than 40,000 votes is sufficient evidence of her popularity in the community. Mr. and Mrs. Roberts have been in charge of the Congregational Church in Antioch for the last four years and in that time have endeared themselves greatly not only to the members of their congregation, but to the community at large, and general satisfaction is being expressed at the outcome of the contest.—The Church held its annual business meeting and election of officers on Wednesday evening of last week. Reports of the various departments showed all of the church's activities in a healthy condition and the finances to be in a very satisfactory state. Several hundred dollars had been paid on the parsonage debt, and plans are already being made to meet the street work assessment as soon as due. Following the business session the meeting adjourned to the parsonage where delicious refreshments had been prepared and a pleasant social hour was passed. The attendance was large.

NOTES AND PERSONALS.

The Rev. Dr. R. C. Brooks is in Los Angeles this week, having part there in the Pacific Theological Seminary Summer School of Religion.

Next Monday at the meeting of the ministers in San Francisco the address will be given by the Rev. J. B. Orr—The Spiritual Interpretation of Yosemite.

The Rev. Frank W. Dean and family have come from Sebastopol to Oakland and Mr. Dean has entered on the pastorate with Olivet Church, where he had been supplying for several months.

The address given by Dr. Clarence Ussher at the meeting of the ministers in San Francisco last Monday was a graphic account of the awful atrocities of the Turks among the Armenians. Resolutions were adopted by the ministers urging increased effort on the part of the churches to minister to the needs of the Armenians who were not slaughtered. When those massacres are taken in their full extent it is safe to say that nothing comparable with them can be found on the pages of history.

Mr. Charles S. Lewis who had been sexton for the First Congregational Church of Oakland for 26 years resigned recently. The Board of Trustees communicated with him as follows: "The Board of Trustees has received your resignation of the office as Sexton with profound regret. We say 'office' advisedly—for has not Dr. Van Horn himself publicly declared that your twenty-seven ears of service here are worthy to be called a 'pastorate'? And we heartily respond, 'Amen.' By the intelligence and faithfulness, the constancy and devotion, the faith and the love wtih which you have filled those years, you have elevated what is ordinarily a position to the high dignity of an office. And no officer of the Church has surpassed you in efficiency of service or in nobility of motive—for we have always recognized that you were serving 'as unto the Lord and not unto men.' You will be sorely missed by the old Church. It requires no great flight of fancy to imagine her as longing for the touch of that loving hand which has for so many years ministered to her comfort; and cherishing in her heart the intimate memories of her companionship with you. And it is only plain matter of fact to say that this but typifies the sentiment of the real Church of men and women, boys and girls who can scarcely think of the dear old edifice apart from you. But we know that you would not have taken this step without good reason and so we accept your resignation with sincere regret, wishing you and Mrs. Lewis many happy and useful years among us while you enjoy your well-earned rest. We wish you, too, a prosperous journey to your old home in Maine and a happy return again to your California home, to continue throughout the many years that we hope remain for you, as active and honored members of the old First Church." Later at a Wednesday evening meeting Mr. Lewis was given a gilded key to the church building as a memento and token of appreciation and trust. He was presented also a chest containing camping utensils which will be carried by him in an automobile in which he and his wife will journey across the continent. A portrait of Mr. Lewis was presented to the Church by the young people.

LONG BEACH.

Thursday evening, June first, was observed by the Washington Gladden Club of Long Beach as "Ladies' Night" and was the last regular meeting of the season.

Two hundred members and friends were at the dining tables; charming whistling solos were rendered by Miss Gertrude Willey; congratulatory remarks were offered by Mr. A. P. Watts, president of the Brotherhood of the First Congregational Church of Los Angeles, and an illuminating and masterful address was given by Rev. Dr. William Horace Day, pastor of the same church, upon the "New Congregationalism."

Mr. H. P. Barbour recounted the growth of the Gladden Club in its brief eighteen months of life, pictured the speakers and sketched outlines of the many strong lectures given before the club. He did not forget to mention that the Gladden Club had been sponsor for the so-called "Tax Exemption Constitutional Amendment which went down to an inglorious defeat simply because church people would not take the trouble to vote at the special election in October, 1915.

The Gladden Club does not know when it is beaten; nor does it have in its vocabulary the word fail. Whether it shall mean two or twenty years' fight to remove the incongruity in the Constitution is immaterial.

California churches are now exempt from taxation, yet this is prohibited unless church buildings are used "solely and exclusively for religious worship." This is wrong, a downright wrong on the face of the Constitution, and in due time must be eliminated.

A cordial farewell was extended to the pastor, Henry Kendall Booth, who leaves immediately on a month's vacation in the mountains; then the gathering adjourned with memories of a joyous evening.

SHERIDAN, OREGON.

The Sheridan Church has been without a regular pastor for more than a year. Occasional supplies have been on the field but no one gave the church any pastoral supervision. Rev. E. S. Bollinger, formerly of the Highland

Church, Portland, having two months' leisure before going to his Alaska appointment at Douglas, was asked to take charge of the work for the interim. He did so and now the church is ready to call a pastor with Willamina, a neighboring church that has also been pastorless during the year. The church was greatly encouraged by an accession of eight new members on confession on the last Sunday of Mr. Bollinger's service.

Mr. Bollinger and family left Portland for Alaska on Monday, June 5.

For The Children.

CONFESSING OUR FAULTS.

Charlotte and Dorothy were having such fun in Great-Aunt Helen's library. They were playing caravan and crossing the desert, with a gay shawl thrown over a hump-backed settee for a camel; and Charlotte, the Arab chief, was draped in a striped lounge cover, and had a silk handkerchief bound over her yellow head for a turban.

Great-Aunt Helen sat in an easy chair before the fire at the other side of the room toasting her feet at the fender, her back toward the two little girls, and reading a big book. Apparently she was undisturbed by their rather noisy play and very deeply interested in her book, for she never glanced around.

Presently the fringe on Charlotte's drapery caught on the bronze antlers of an ornamental inkstand on the desk and hurled it to the floor. She picked it up quickly and replaced it on the desk, but there was a damp black spot on the carpet.

"O," began Charlotte in dismay, "I've spilled——-"

"Sh!" cautioned Dorothy in a whisper. "She'll never know you did it. We'll just pull the rug over it; and when she does discover it, she will not guess who spilled it." And the unwise little counsellor drew the white fur rug carelessly over the spot.

But Charlotte hesitated only a minute, her pink cheeks growing very pink indeed. Then she looked at her sister with a queer flash in her big brown eyes. "Dorothy Donaldson," she said indignantly, "I am ashamed of you. Didn't our last Sunday's lesson say to 'confess your faults one to another,' and wasn't that my fault? I shall go straight and tell Great-Aunt Helen, and she may send me right home if she wants to."

"Never mind, dear," said Great-Aunt Helen when she learned of the catastrophe: "While the spot is fresh I can easily clean it up with sweet milk. But if you had left it until I found it, I should never have been able to get it out, and my new carpet would have been ruined. Did you ever think of it, girlies?" she asked when the ink had been so nicely removed that not a trace of it remained. "It is just the same way with all your faults. If you go at once and confess them, some one is always ready to help you, and they are easily overcome. But if you hide things that you know are not right and go on and on doing them, they get more and more firmly established, and finally you cannot cure them at all. But how was it, Charlotte, that you had the courage to tell me about this?"

"Because, Great-Aunt Helen, there is a little voice away inside me that would have kept me awake all night and spoiled our party to-morrow if I hadn't told you," answered Charlotte gravely.

Dorothy hung her head a minute, then she, too, came forward and slipped a timid little hand into Great-Aunt Helen's. "I must confess, too, auntie," she said. "I am worse than Charlotte, because she only did it accidentally, while I wanted to hide it. I was afraid you wouldn't let us go to the party tomorrow. But I guess the little voice would have spoiled my fun, too."

"Bless your little hearts!" said Great-Aunt Helen, with a little girl in each loving arm. "We will go to the party, but I am sure we will not forget the lesson of the ink spot." —The Morning Star.

WHEN HE WAS THANKFUL.

"I can't think what you can find to sing about," said a blackbird to a thrush, who was pouring out a joyous carol from the top of an old stump.

"Can't you?" said the thrush. "I can't help singing when I'm thankful."

"That's just it," said the blackbird; "I can sing as well as any one when there's anything to be thankful for; but the ground is as hard as iron, there isn't a berry in the garden, and where I am to get my breakfast from I'm sure I don't know. Perhaps you have had yours?"

"Not yet," said the thrush.

"Well, I would wait for my song till I had found some food, if I were you," said the blackbird.

"I've never gone without yet, and I've no doubt I shall find some presently; at all events, it is a fancy I have to begin the day with a song."—Jewels.

WHEN EDWARD SOLD WATER LILIES.

When the child's father died there was not much for them. Their mother said it would be all that she could do to get along until the children were old enough to help. Edward used to think about it a good deal.

"I wish I could help now," he said to Mark Lane who lived just down the road. Mark was a big boy, but a great friend of Edward's. His father was a florist, and Mark helped him about the green houses.

"Well, perhaps you can," returned Mark.

"Oh, how?" asked Edward eagerly.

"Well," said Mark, slowly, "I'll have to think about it."

A few afternoons later Edward ran down to the green house where Mark was potting plants. "Well, kiddie, I was just thinking of you."

"Oh, Mark, have you thought of something?"

"Say, how would you like to sell water lilies in the village? There are lots of them on Duck Pond, and I guess, likely, all those summer boarders in the village would buy them."

"But how would I get them? Mother won't let me go to the pond, you know."

"I'll manage to get them for you. I have to be down that way every day anyhow."

Edward jumped up and down in delight. 'Oh, Mark, you're just splendid."

Mark laughed. "I don't believe I am, but I am glad you think so, kiddie."

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"When can I begin?"

"To-morrow, if you like. You come down here right after breakfast, and I'll have some for you. I sold them myself one summer when I was a kid, and I made right smart. You can, too."

"But if you get them, Mark, you ought to have some of the money," said Edward, earnestly.

"Oh, no, kiddie. All I want is to see you sell them."

The next morning bright and early after breakfast Edward ran down to Mark's. His mother at first was unwilling for him to do it. At last she said that he might try.

Mark had a basket of lilies ready for him. They were beautiful large ones.

"Just hold two in one hand and keep the others covered. Ask people politely if they would like some lilies. Give three for ten cents. Good luck to you, kiddie."

Edward started on his walk to the village in high glee. When he reached it he met two young ladies out for a promenade, who each bought three lilies. Then a man coming along in a buggy stopped when he saw the lilies in the little boy's hand. "Water lilies? My wife wants some. Here, how many have you?"

Edward handed him the basket. The man counted the flowers and said:

"Thirty-six, and they are extra fine. How do you sell them."

"Three for ten cents," answered Edward.

"Very well. Just take them to the big white house next to the church at the end of this street. Say I sent you and they will pay you for them. Will you be sure to do it?"

"Oh, yes, sir," said Edward, earnestly. The gentleman drove on.

Edward was only a short distance down the street when he met a lady who exclaimed, "Water lilies! Oh, I must have them."

Edward told her they were sold. She offered him nearly twice as much as he was going to receive for them. But, of course, he couldn't let her have them for he had promised the gentleman that he would be sure to take them to his wife. The lady insisted, but he still refused, and walked on down the street to the big white house. The lady there was delighted with the flowers. She paid him the dollar and twenty cents..

"And I would like you to bring me some three times a week if you can. My daughter is sick and is crazy over water lilies. Be sure to bring them." And Edward promised.

Of course his mother was much pleased with his success. So was Mark.

When Edward told him about the lady that wanted to pay him twice the price if he would let her have the lilies he said, "That was good business, kiddie; you must always keep your word with people. Now you see you have a sure sale three times a week as long as lilies last."

Edward was so glad that he could help his mother before he was a big boy.—Presbyterian Banner.

"THE MISSION WAY."

(Between Los Angeles and Ventura, on Shore-Line Limited, May 12, 1916.)

W. W. Lovejoy.

Lo, great and fruitful valleys stretching wide,
High-rimmed by mother-mountains, travail-worn;
Yet mindful still, as now, with conscious pride,
Of all this featured beauty, lately born;
Of peace and plenty, unbroken levels' calm
In pictured greens, and youthful trees in rows;—
Shall they not speak what meant the erstwhile harm—
These wrinkled mothers' long-forgotten throes?

* * * * * * * * * * * *

Yea, my soul,—'tis pledge and prophecy
Of issue of the strife, so fierce within,
Thou, too, hast known; Creation's mystery,
God's warring hosts, who through defeat shall win!

Worship without emotion is a harp without strings.

Those who care not for the morrow will the sooner have their sorrow.—Confucius.

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